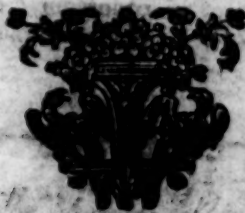


698 e 12

4

K A N
A N S W E R
TO THE
Q U E S T I O N,

Where are your Arguments against,
what you call, *Lewdness*, if you
make no use of the BIBLE?



L O N D O N :

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M.DCC.LV.



ERRATA.

Page 22, Notes, l. 1. οργολμενυς l. οργιζομενυς
23, Notes, l. 7. λοπειν l. λυπειν
25, Notes, l. 4. γυνη αμφ. l. γυνη. αμφ.
43, Notes, l. 2. equoreum l. aequoreum
Ibid. — l. 3. fuiras l. furias



P R E F A C E.

THAT there is a fashion in morals, as well as in dress, phrase, or furniture, a very little knowlege of the world suffices to convince us.

IF, in the age of chivalry, nothing could be a more gallant part, than to protect the fair, to be the guard of their virtue, to hazard life, in opposing any attempt upon their chastity; the notion of gallantry is, now, strangely altered, is, at present, quite the reverse. The man of mode, in our age, is he, whom the poor damoiselles have most to dread, who is busied, not in removing, but in contriving their distress. His chief endeavour is,

*That youth seduc'd from friends and fame,
May give up age to want and shame.* Prior.

C

I am thoroughly sensible, what may be apprehended by an opposition to a practice, which has so many to countenance it; what ridicule it will meet with from some, and how severe a censure from others.

IT is with our writings, as with our manners; they will be the dislike of those, of whom they seem to be the reproach. Whether we are desirous to act, or to inculcate a right part, we may expect to feel their resentment, who regard themselves as, in general, condemned, by whatever expresses our sentiments, that their conduct ought, in any instance, to be avoided.

BUT *malice* and *obloquy* must discourage none, who will consult *truth* and *duty*. If our *concern* for *these* doth us the greatest honour, and secures us the noblest reward, we may well believe, that there are *difficulties* to which it will subject us, and such *difficulties* we may well bear.

THEY

THEY who by their practice have not corrupted their judgment, and who are not determined against seeing what is *wrong*, by being habituated to it, will, perhaps, find in what is here offered enough to satisfy them, that soft terms are, too frequently, applied, where the harshest are deserved; that what is often treated as matter of jest and laughter, has every circumstance attending it, which ought to place it among the blackest crimes: And if I may hope, that the publication of this piece will produce so good an effect; I shall have no mean support, whatever rallery I may encounter from any the most ingenious gentlemen, that have come out of the school of Mrs ----

It may be no improper introduction to the contents of the following sheets to make this remark, That there cannot be a more powerful dissuasive from lewdness, than
what

what may be deduced from the best attested facts.

The history of Lewdness would, I am persuaded, be found as tragical, as any that hath ever employed the pens of the learned. What misery would it describe, derived from this vice to individuals, to families, to neighbourhoods, to nations! and from how many ages backwards would its account of this misery begin! *

*For woman, long ere Helen's fatal charms,
Destructive woman! set the world in arms.*

Fran.

What scenes would it exhibit of inhumanity, of the most shocking treachery and cruelty!

How many of *one sex* would it represent, deprived of all the comforts of life; losing their *senses* with their *virtue*; driven by their perjured corrupters into the deepest melancholy,

* Fuit ante Helenam mulier teterrima belli
Causa :

Hor.

or the wildest frenzy ; the murder-
ers of themselves, or of their offspring,
or of both !

WHAT numbers of the *other* would
it recount, paying dear for their un-
bridled lust ; stabbed or poisoned by
the women they had deluded ; or
made victims to the resentment of
the injured relations of those unhap-
py persons ; or falling by the swords
of rival lovers !

WHAT a detail would it give of
bitter revenge, handed down from
father to son, and not ending but in
the utter ruin of the families of the
deceiver, or the deceived !

WHAT multitudes would it enu-
merate, whom if violence spared,
disease, the offspring of their lewd-
ness, destroyed ; their bodies, rotten
at an age, when nature allotted them
their full strength, as offensive before
death, as they could be after it !

How considerable a part of our
species would it present to us, born
with

with a weak or distempered frame, wretched from their entrance into the *world*, until their departure out of *it*; and this, wholly, from the loose their parents had given to their libidinous desires!

In a word, what clear proof would it afford, that we cannot, by *any wrong conduct*, render our condition in this world more miserable, than by our lewdness!

One thing I cannot but add, in *justice* to some of our nation in highest life; and in *charity* to the many in lower, who guide themselves not by reason, but by example; by their example, who do not always set the most commendable; that, *at present*, better husbands, stricter observers of conjugal fidelity, cannot be found throughout the *kingdom*, than may be found among those, who hold the chief posts in it.



A N
A N S W E R
T O T H E
Q U E S T I O N,

Where are your Arguments against,
what you call, *Lewdness*, if you
make no use of the BIBLE?

S I R,



LEWDNESS is so general a
term, that the question leaves
me in doubt, Whether you
don't desire to know, where I
could find dissuatives of any weight from
Adultery, as well as Fornication, if I
would not apply to the Bible for them?

B

And

And since it is thus uncertain, Whether you don't expect to hear by what arguments, independently of any which the Scripture furnishes, I would dissuade from Adultery; since, likewise, the full conviction that Adultery is a crime, must, if you are as ready to be governed by conviction as you profess yourself, put you on your guard against whatever can lead to it, as I think, and shall hereafter endeavour to prove, that Fornication does; you shall,

FIRST, Have what occurs to me, under the restrictions you propose, against Adultery.

THE happiness that mutual affection gives to a married state, is the greatest we can find in it, and, perhaps, is short of none that we have to expect, upon earth, from any thing without us. Adultery, therefore, as it is necessarily inconsistent with such affection, must be considered as excluding from matrimony the most rational inducement to contract it—as depriving it of what alone can prevent its being burthenfom, and relieve its cares.

NOR is this crime only to be charg'd with lessening the happiness of the married pair, but

but with occasioning, frequently, the severest distress to the innocent party. What uneasiness ensues, when love is requited with indifference, is clearly seen in the effects of jealousy; than which passion none more violently transports us—none carries us to more daring and desperate attempts. And if the bare *suspicion*, that our tenderness has met with an unsuitable return, can thus affect us, it is obvious what is likely to follow upon the *certainty* thereof; that all true enjoyment of ourselves will be at an end—that the wound we have received will admit of no cure—that death will appear more desirable than the miserable remainder of such a life.

WHERE the injustice done is not thus repented—where indifference can be repaid with indifference; yet how deplorable may be the event—how many may be, in all probability, the bad consequences?

YOUR falsehood may be thought to warrant a reciprocal falsehood, and all will agree, that it is some *excuse* for it. Should this ensue, how wretched must be the education of the children of such parents! or what care could be taken of their educa-

tion, that would not be defeated by such examples? In what disorder must a family be, under such heads of it? What regard could such persons have to each other's peace, or credit, or interest, or safety? Suppose a sense of duty operating so far on the injured side, as to prevent a return of the wrong done, in the way in which it was done; yet is it very much to be feared, that all resentment would not be so calmed, all chagrin for such base treatment would not be so dissipated, as that your quiet would be entirely consulted, and no share left you of the uneasiness you occasion. In which case, the satisfaction you could not have at home, you would be tempted to seek abroad, in the company of those who are as bad as yourself, to your family's and your own utter undoing.

SOME few tempers, I grant, there are, proof against the worst usage: Were the person you wrong of such a temper, by how much it would lessen the *bad effects* of your crime, so much it would heighten the *baseness* of it. How shocking must it be to have you false to one who deserves so well from you—who has your quiet thus

at

at heart—who, by all the *vexation* she feels from your conduct, cannot be induced to give you any?

THESE are considerations which equally affect both sexes; there are others peculiarly applicable to each.

ADULTERY may be regarded as highly criminal in the man, not only on the above-mentioned accounts, but also as it is, generally, attended, either with the waste of what should be a provision for his children, or with an unsuitable maintenance of them; with such a maintenance of them, as suits not his business or estate, and as, perhaps, is so scanty, that it tempts them to the mean or dishonest actions, which they would otherwise have abhorred. That the unlawful object of our affections may have whatever her extravagance can prompt her to ask, we often neither regard our own future support, nor the present one of those who deserve the best from us, and are wholly dependent upon us: We begin with denying them the conveniences of life, and both they and ourselves come, at length, to want its necessities, or, at least, to procure

cure them by such means as are most disgusting to ingenuous minds.

SEE, further, how criminal Adultery on the man's side must be thought, from the privileges it so grossly abuses. She who enters into the married state with you, puts you into the immediate possession of her fortune and her liberty; she has, from that moment, little or nothing she can call her own; you remove her, to what distance you please, from all her friends and relations; you fix her abode, and you thence may be said to chuse her company: What share of the conveniencies of life she shall enjoy, you direct: Mortify her ever so much in these instances, she has no resort; let who will be disposed to receive her, none must do it; her very nearest relation is not allowed to shelter her from your tyranny: Your worst humours she must bear, and is, even by *law*, subjected to a treatment from you, which, a man of any generosity is unwilling to think *legal*. What then must he be accounted, who is false to the person that submits herself to such severe restraints for his sake? How aggravated must be his guilt who wrongs,

in

in the most affecting manner *, her, that, upon confidence of his fidelity, puts into his power every degree of happiness she has to expect in this life, except what her innocence can give her?

AGAIN, the man claiming a Capacity so far superior to the woman's—a Reason so much stronger, as to entitle him to her subjection and obedience, and she allowing his claim; by his *sense* of things her's will, probably, be directed: And as his actions are the surest proof of that *sense*, it is natural to think that she should have no small inducement to imitate them. Let the *husband*, therefore, judge himself under no restraint from that relation—not confined by it to the *person* to whom he bears it; is not this to teach her equally loose notions of her duty? Does it not put her under the strongest temptations to give her inclinations their scope †? You'll find, perhaps, very

* In uxorem gravissimum genus injuriæ, habere pellicem. Sen. Ep. 95.

† One of the antients has observed, “ That as a prince, when a lover of music, makes many musicians—when a lover of learning, makes many learned men, &c. so if the husband give a loose to his
“ vo-

very weighty reasons for the constancy of your spouse, which hold not for your's. But may not she, in her turn, plead, That the contract was mutual *.—That her promise went no farther than your's—That she only promised fidelity, because she had it, at the same time, promised to her, and depended upon the punctual performance of that promise—That if you would have *her* to weigh inconveniencies, your superior understanding should first shew itself regarding them; you should not expect that she should have more governable inclinations than yourself, when your claim to an authority over her is founded upon the very supposition, that she is a weak creature, far less able than you are to reason and act

“voluptuous desires, he will induce his wife to do the same by hers; if he will be a good and worthy man, he will make her a modest and orderly woman.” And afterwards he says, “To restrain a wife from those pleasures, which we ourselves take, is like requiring her to oppose the enemy, to whom we have submitted.” Plut. præc. conj.

* Scis improbum esse, qui ab uxore pudicitiam exigit, ipse alienarum corruptor uxorum. Scis ut illi nil cum adultero, sic nihil tibi esse debere cum pellice. Sen. Ep. 94.

rightly. I don't affirm that such excuses are *justifiable*, but they, surely, are *plausible*: A woman may be deceived by them, and they occur to every woman who wants them. And where I ought to be the pattern—where I have large privileges allowed me for being a fit one—where my failure is so strong a temptation to a like in her—where there would have been no failure but on account of mine, I cannot but be in a great measure chargeable with whatever mischief arises from the imitation of my example*.

How Adultery is to be regarded on the woman's part will be evident, if we consider, First, what infamy accrues hence to the husband. Howsoever unreasonable it may be, that the faults of any should fix disgrace even upon those who detest them—who, as the most injured by them, must be the most grieved for, and the most solicitous to prevent them; yet we are all

* Iudex Adulterii ante oculos habere debet, & inquirere, an maritus pudicè vivens, mulieri quoque bonos mores colendi auctor fuerit. PERINIQUUM enim videtur esse, ut pudicitiam vir ab uxore exigat, quam ipse non exhibeat. Digest. L. xlviii. Tit. 5.

sensible, that it happens thus in the present case. Since, therefore, the wife is, by all the ties of honour and conscience, obliged to have the husband's credit entirely at heart—since she ought, more than any other, to consult it; her blame must be extremely great for lessening it—for bringing him into derision and contempt. But this is the smallest part of the accusation. For, secondly, supposing the woman's Adultery suspected, as the husband cannot tell which of his reputed children justly call him their parent, his doubts may extend to them all, and he be thereby induced alike to disregard them all—to waste his estate, and deprive even those, who are really his, both of that education and provision for their future subsistence, which he would otherwise have been most careful to afford them. When, thirdly, the woman's Adultery is unsuspected; sometimes, the children lawfully begotten are very meanly provided for; while they, who were unlawfully so, share those possessions, which would have been a most comfortable maintenance, had the whole of them descended to the just claimants—sometimes, the

[II]

the very expence of educating an adulterous brood incapacitates us for making any provision for our own offspring—sometimes, the son or daughter of another so far engages the reputed parent's affection, that he bestows a liberal education on him or her, while his real children are utterly neglected, and left to those sad shifts, to which persons so neglected may be thought likely to recur—sometimes, a large estate passes from the true heir, and he is left entirely destitute. In all these cases, the most shocking injustice is committed, injustice, the dreadful effects of which none can foresee.

HITHERTO we have been confined to the family of the guilty; let us now go out of it, and observe how much the public is hurt by an adulterous intercourse. Attend to the compact of which it is a breach, and you must think, that if it bind not, none whatsoever is likely to keep its hold upon us. For, what can engage our strict regard to a compact—what can be conceived most likely to prevent the breach of it? This, I should apprehend, would be a concurrence of the following particulars—

Its being the free and unconstrained act of each party—its being entered into at a time of life, when its obligation may be fully understood, and duly considered—the deliberation with which it is made—the solemnity observed in making it—the hurt accruing from the violation of it—the advantages received from its being duly observed. All these particulars no-where more remarkably concur than in the marriage-agreement. It is, at least with us of this nation, very unusual for parents to marry a child contrary to his or her inclination—the marriage contract is, among us, seldom made 'til both sides are of an age to understand and consider its force—it is, for the most part, made upon mature consideration, and not 'til after the frequent intercourse of the contracting parties—all the awe that the rites of religion can give on any occasion, is excited by the form with which matrimony is solemnized—a disregard to the fidelity then promised may be *ruinous* to our health, and will, very probably, be *greatly prejudicial* to our peace, to our credit, to our fortune, to our posterity—nothing can contribute

tribute more to heighten the relish of prosperity, or support our spirits under adversity; nothing can contribute more to the ease and satisfaction of life, to the attainment of many conveniencies, and to the full enjoyment of them when attained, than the strictest regard of the married pair to their respective stipulations.

IF, then, the marriage contract has every thing in it, that ought to make it inviolable; all the instances of the violation thereof are, certainly, so many encouragements to the breach of other contracts, and, consequently, have a direct tendency to destroy all that trust and confidence in each other, by which society is upheld *.

AGAIN, as marriage is the seminary of

* If the most *expres*s and *solemn* contracts, upon which persons, when they marry, do so far depend, as, in confidence of their being *religiously* observed, to *alter quite* their condition, begin a new thread of life, and *risque* all their *fortune* and *happiness*: I say, if such sacred compacts as *these* are allowed to be broken, there is an end of all *faith*; the obligation of *Oaths* (not more binding than *marriage vows*) ceases; no *justice* can be administered; and then what a *direful influence* must this have upon the affairs of mankind, &c. Religion of Nat: delin. p. 158.

the

the commonwealth †, whatever disinclines us to enter into that state, must be highly to the detriment of the public; for hereby a people will be considerably lessened in its numbers, and, of consequence, less flourishing and secure. But where the violation of the marriage bed loses its criminal appearance, a single life is sure to be the choice of many, who would not otherwise have thought of it. They who can command themselves will not care to take a partner, for whose fidelity they have so little chance, as the prevailing corruption gives them: and they whose desires are more refractory, when they find the gratification of them so easy in an unlawful way, will not expose themselves to the inconveniencies they every-where see attending it in a lawful.

Thus, while conjugal chastity was strictly observed among the Romans, they wanted no encouragement to wedlock, but the satisfaction which that state afforded; whereas, when Adultery was frequent among

† Prima Societas in ipso conjugio est: proxima in liberis: de inde una domus, communia omnia. Id autem est principium urbis, & quasi seminarium reipublicæ. Tull. de Off. l. i.

them,

them, the disinclination to matrimony became so general as to require the aid of laws to remedy it*; nor was it thought sufficient to enact such, as gave extraordinary privileges to the married †, without inflicting, at the same time, penalties upon all men who continued in a single state ‡.

BUT were not Adultery highly prejudicial to a country, by rendering it much less po-

* Ο δ' Αυγυστος—τοῖς τε ἀγαμοῖς καὶ ταῖς ἀνδροῖς βαρυτέρα τὰ ἐπιήμια ἐπέταξε, καὶ ἐμπάλιν τὰ τε γάμος καὶ τῆς παιδοποιίας ἀβλαβήκεν. Dio. Hist. Rom. L. Liv.

Sub Octaviano Cæsare suffecti Consules Papius & Poppæus legem tulerunt, quæ a nominibus eorum appellatur Papia & Poppæa, continens Parentum præmia pro suscipiendis liberis. Isid. L. v. Or. c. 15.

† All magistrates were to take precedence according to their number of children; or a married man before a bachelor. In elections those candidates were to be preferred who had the most numerous offspring. Any person might stand sooner than ordinary for an office, if he had as many children, as he wanted years to be capable of bearing such an office. Whoever in the city had three children, in the other parts of Italy four, and in the provinces five, or, as some say, seven, should be excused from all troublesome offices in the place where he lived.

‡ The chief of these penalties was—That unmarried persons should be incapable of receiving any legacy or inheritance by will, unless from their near relations. Ken. Rom. Antiq.

pulous,

pulous, and, of course, in a much worse condition to defend itself, than it would, otherwise, have been ; could we, I say, suppose such mischief not to be the result of Adultery, yet will it appear greatly detrimental to the prosperity of any kingdom, from the domestic disorders which I have already taken notice of as occasioned by it. A nation is but a large number of families, and therefore its condition must be as theirs is : the misconduct and irregularities in the latter, have a necessary influence on the welfare of the former. Bad œconomy—Servants tempted to give a loose to their worst desires, from observing the same thing done by their superiors, by those who should best know whether it is right or wrong, and how far it is so—Children either without any education, or with such as tends but to increase their natural depravity, or with examples before them, that must defeat the effects of the best instruction they can receive ; these inconveniencies can no more spread themselves in the lesser bodies that compose a nation, and the nation itself remain unhurt ; than the foot or hand can be in a gangreened state, and the heart and
head

head long continue in a sound state. And these are, undeniably, the inconveniencies that commonly attend an adulterous intercourse; it is, often, attended with all of them, and, perhaps, ever with more or fewer of them.

NOR should you flatter yourself, as having, by your discretion, by your exact caution, avoided most of the bad effects with which Adultery is chargeable, and thereby rendered it, at worst, a very venial crime. That prudence, which taught you how *wary* you should be in thus gratifying your inclinations, must have sufficed for your fullest information how *wholly* you should have forborn it; and if you are so far less guilty, as you cannot be charged with the several bad consequences that usually attend the liberties you have taken; in another respect your guilt is highly aggravated; endued with such *superior prudence*, *You* were better able than others to resist all sort of temptation to those liberties; *You* must have clearly perceived that your most cautious measures would not be unsuspected, and that they could induce few or none to imitate you in your crime, who were likely

D

to

to imitate you in your caution; *You* very well knew, that when we give the rein to our lust, we cannot check it when we please; and that it is here as it is in other wrong actions, we cannot fix how far our guilt shall extend; so that if no great mischief proceeded from the part you acted, you should chiefly regard it as your uncommon good fortune; *You* could not but know, that our judgment of any action is to be form'd upon its ordinary effects; and that, if these are hurtful, we ought to forbear it, howsoever qualified we may think ourselves to prevent them: In a word, *You* could not but know that your action was injurious, was an injury which you should, in the highest manner, resent, if done to yourself; and when such wrong has been done, you, surely, can think it very little alleviated by having been managed with an extraordinary secrecy, and with fewer inconveniences than what generally attend it.

THAT I may not be wanting in any endeavour towards your seeing Adultery in the light in which I could wish that it might appear to you; I will, to what has been
already

already observed, add the sentiments concerning it of some of those persons, who, having only natural reason to guide them, claim our special regard for their eminent knowledge and wisdom; and, likewise, what sense of it has been entertained by the law-givers — by them who no farther considered it than as affecting the good of society.

THE Master of a family should, if Pythagoras may be heard, by his wise government of it, shew how fit he is for the discharge of any other trust.—The Husband should be particularly careful to remain constant to his wife; he should not know any other woman; he should not by a neglect of his wife, or by any bad conduct, be the cause of her bringing him a spurious issue.—A Woman is to love her husband, more than her parents; if she is false to him, she is not to think, that any prayer she can offer, will be acceptable to heaven *.

PLATO

* Τὴν ἰδίαν οἰκίαν, ὡς οἰκοῦμεν, ὥς τὴν ἀγορὰν εἶναι τῆς προσιρρέσεως εἰς ἐκείνην ἀνεύχμεν.

Σπῆδαζεν δὲ καὶ τὰτο, ὅπως αὐτοὶ τε μόνας ἐκεῖνας εἰδῶσιν· αἱ τε γυναῖκες μὴ ποδεύωσι τὸ γένος ἀλιγνείᾳ καὶ κακίᾳ τῶν συνοικούντων.

D 2

Mall. 107.

PLATO considers Laws regulating Marriages, as requisite to be, in the first place, enacted in every state; he would have Adultery punished with infamy; and the man who commits it, made incapable of bearing any office in the common-wealth †.

IN Aristotle's Morals, we find Adultery in company with theft, poisoning, false-witness ‡. In his Oeconomics, he represents the wife injured by her husband, when he has any commerce with other women ||. In his Politics, he speaks of Adultery, as utterly disallowable §.

ISO-

Μαλλον αγαπαδαι τις γεγαμηκοτας, η τις τεκνοσαν-
τας αυτες.

Ως απο μεν τε συνοικουντο ανδρος οσιον εσιν αυθημερον
προσιεναι τοις γεροις· απο δε τε μη προσηκοντος, υδεποτε.
Jamblic de vit. Pythag.

† Γαμικοι δε νομοι πρωτοι κινδυνυσι τιθεμενοι, καλως
αν τιθεσθαι προς ορθοτητα παση πολι. Plat. de leg. L. iv.

Μηδενα τολμαν μηδενοσ απλιδαι των ηραιων αμα και
ελευθερων, πλην γαμετης εαυτη γυναικος, αδυτα δε παλ-
λακων σπερμαλα και νοδα μη σπειραν, &c.

Ταχ' αν ατιμον αυτον των εν τη πολι επαινων νομοθε-
τησες, ορθως αν δοξαιμεν νομοθεσειν, ως ορθως οηλα ξενικον.
de leg. L. viii.

‡ Κλοπη, μοιχεια, φαρμακεια, προαγωγεια, δουλ-
παλεια, δολοφονια, ψευδομαρτυρια. Arist. de moribus,
L. viii.

|| Αδικια ανδρος, αι θυραζε συνεσαι γινομεναι. de adm.
dom. L. i.

§ Περι δε της προς αλλην η προς αλλον, εγω μεν απλως
μη

ISOCRATES, his cotemporary, expresses himself thus—" All men have the greatest concern for their children and their wives, and are in the highest manner displeased with such as have dishonoured them. Hence the blood of numbers has been shed; nor has it cost only private persons, but even Princes, their lives." And a little after—" I could not but condemn their great wickedness, who, having contracted marriage, were unmindful of the obligations, under which that contract laid them;—grieving, by the liberties they took, those, by whom they expected their own ease should be throughout consulted; and, at the same time, that they duly observed their other contracts, paying no such regard to their matrimonial, tho' of so much nearer concern, and greater importance, than any other *."

THE

μη καλον απρομενον φαινεται μηδαμη μηδαμως, οταν η και προταγορευθη ποσις· περι δε τον χρονον τον της τεκνοποιας, εαν τις φανηται τοικτον τι δρων, ατιμια ζημιεδω προπουση προς την αμαρτιαν. de rep. L vii.

* Ειδως γαρ, απαντας ανθρωπους περι πλεους ποιουμενους της παιδας της εαυτων, και τας γυναικας, και μαλιστα
οργισα-

THE language of Epicurus himself was,
 “ That a wise man would never be con-
 “ cerned with that woman, whom the
 “ laws forbad him to approach *.”

ANOTHER of the Gentile Sages hath
 these terms—“ Some perfumes, they say,
 “ quite distract a cat: Were a woman to
 “ be in like manner affected, it would be
 “ very wrong in her husband, for the lit-
 “ tle pleasure they might give him, to dis-
 “ regard what she thus suffer’d from them :
 “ And when it is not from the perfumes
 “ he uses, but the women to whom he re-
 “ sorts, that such distress is occasioned his
 “ wife ; it, certainly, is unjust in him, for
 “ the little pleasure he will, in that way, re-

οργισμένους τοις εἰς ταῦτα ἐξαμαρτάνουσι, καὶ τὴν υἱὲν τὴν
 περὶ ταῦτα μεγίστων κακῶν αἰτίαν γιγνομένην, καὶ πολλὰς
 ἡδὴ τῶν ἰδιωτῶν, καὶ τῶν δυνάστευοντων διὰ ταύτην ἀπολ-
 λυμένους.

Εἰς δὲ καὶ τῶν τοιούτων πολλὴν κακίαν καὶ ἐγγινώσκον
 ὅσοι γυναῖκας λαβόντες, καὶ κοινωνίαν ποιήσαντες πάντας
 τὰ βίη, μὴ σέσωσιν οἷς ἐπράξαν· ἀλλὰ τὰς αὐτῶν ἡδοναῖς
 λυπῶσι ταύτας, ὅσων αὐτοὶ μηδὲν ἀξιοῖσι λυπεῖσθαι· καὶ
 περὶ μὲν ἄλλας κοινωνίας τινὰς ἐπιεικὲς σφας αὐτὰς πε-
 ριέχουσιν· ἐν δὲ ταῖς πρὸς τὰς γυναῖκας ἐξαμαρτάνουσιν· ὥς
 ἐδὴ τοσούτω μᾶλλον διαφυλάττειν, ὅσω περ οἰκειότερσι καὶ
 μέζουσιν τυγχάνουσι τῶν ἄλλων. *Iloc. Orat. ad Nicoc.*

* Γυναῖκι ἢ μιγῆσθαι τὸν σοφὸν ἢ οἱ νόμοι ἀπαγορεύουσιν.

Diog. Laert. L. x.

“ ceive,

“ ceive, so to grieve and disturb her ; he
 “ should, rather, avoid all familiarity with
 “ the rest of the sex, and preserve towards
 “ her an inviolable constancy *.”

YOUR favourite Horace, as many liberties as he allows and invites to, regards Adultery as the source of the greatest evils that his country had suffer'd † ; and particularly compliments Augustus on the success of his endeavours to suppress it ‡.

AMONG the Egyptians, the wisdom of whose laws has been so much commended,

* Τον αἰλικρον οὐ μὴ μυρῶν ἐκταραττεῖσθαι καὶ μαίνεσθαι λέγουσιν· οἱ ἔτω τὰς γυναῖκας ἀγρίαινεῖν καὶ παραρροῦν ὑπο μυρῶν συνεβαίνει, δεινὸν ἢ μὴ ἀπέχεσθαι μυρῶ τὸς ἀνδρας, ἀλλὰ δι' ἡδονὴν αὐτῶν βραχεῖαι, ἔτω κακῶμενας περιόραν. Ἐπειτοῖν τὰυτὰ παχέουσιν ἢ μυριζομένων τῶν ἀνδρῶν, ἀλλὰ συγγινομένων ἐταίραις, ἀδίκον εἶναι ἡδονὴς ἐνεκα μικρᾶς, ἐπὶ τοσούτῳ λοπεῖν καὶ συνλαρᾶν τὰς γυναῖκας, καὶ μὴ ἀγνὸς καὶ καθαρεύοντος ἐξέρων συνύσταί, προσεῖναι ταῖς γυναῖξι. Plut. conjug præcept.

† Fœcunda culpæ secula, nuptias

Primum inquinavere, & genus, & domos.

Hoc fonte derivata clades

In patriam populumque fluxit. C. L. iii. O. 6.

‡ Nullis polluitur casta domus stupris :

Mos & Lex maculosum edomuit nefas :

Laudantur simili prole puerperæ :

Culpam poena premit comes.

C. L. iv. O. 5. ad Aug.

the

the Adulterer was scourged a thousand strokes, and the Adulteress had her nose cut off*.

Zaleucus, the Locrian legislator, enacted, that the Adulterer should have both his eyes put out †: And of the wisdom of this legislator, Strabo, out of *Ephorus*, has given a remarkable instance; telling us, that, before his time, the penalty of breaking any law being left to the discretion of the judges, He first expressed, in each law, what should be the punishment of the breach of it ‡.

THE Athenian law-giver, Solon, allow'd any one, who caught another in Adultery, to kill him §.

† * Τὸ μὲν βιάσασθαι γυναῖκα ἐλευθεράν προστάξαν ἀποκοπήδαι τὰ αἰδοῖα, νομισάντες τὸν τοῖτον μὴ πράξει παρὰ νόμῳ τρία τὰ μέγιστα τῶν κακῶν ἐνηργηκέναι, τὴν υβρίν, καὶ τὴν φθοράν, καὶ τὴν τῶν τέκνων συγχύσιν· εἰ δὲ τις πείσας μοιχεύσαι, τὸν μὲν ἀνδρὰ ραβδοῖς χίλιας πληγὰς λαμβάνειν ἐκέλευον, τῆς δὲ γυναῖκος ρινὰ κολοῦνθαι. Diod. Sic. Bib. hist. L. i.

† Ζαλευκὸς προστάξε τὸν μοιχὸν ἀλὼν τὰ ἐκκοπήδαι τὸς ὀφθαλμούς. Ælian. Var. hist. L. xiii. c. 24.

‡ Εὐφορος---φησὶν ἐν τοῖς πρώτοις καίνισσαι τὸν Ζαλευκὸν, ὅτι τῶν προτέρων τὰς ζημίας τοῖς δίκαιοις ἐπιτρέψαντων ὀρίξιν ἐφ' ἑκάστοις τοῖς ἀδικήμασιν, ἐκεῖνος ἐν τοῖς νόμοις διαρίσεν.

§ Μοιχὸν ἀνέλεν τὸ λαβόντι δέδωκεν. Plut.

AMONG

AMONG the Romans, by the founder of their Empire, the husband and kindred of the Adulterers were licens'd to punish her in such manner as they thought proper *. By the Law of the twelve tables, an Adulterer, taken in the fact, might be slain †. How Adultery was punishable by the Julian Law, the learned are not agreed; some think it was by death, others by banishment, and that it was not punish'd capitally 'til the Emperors were Christians. We, however, read in one historian, that Augustus put to death a favourite freedman, for having been guilty of it ‡.—In another, that burning was the general punishment for it under Macrinus ||.—In a third, that the most cruel death

* Αμαρτανύσα δὲ τι, δικάσῃ τὸν ἀδικημένον ἐλαμβάνει, καὶ τὸ μέγεθος τῆς τιμωρίας κυρίον. ταῦτα δὲ οἱ συγγενεὶς μετὰ τὸ ἀνδρὸς ἐδικάζον· ἐν οἷς ἡν φθορὰ σώματος, καὶ—εἰ τις οὖν εὐρεθῇ τέσσα γυνὴ ἀμφοτέρω γὰρ ταῦτα * Ζημίην ἐκέλευσεν ὁ Ρωμύλος. * The reading of the Vat. MS. is *Ζαγατῶ* ζημίην συνεχώρησεν. Dion. Halic. L. ii.

† Moechum in adulterio deprehensum impune necato. So Mr. Selden quotes this law; Ux. Heb. ch. 12.

‡ Proculum ex acceptissimis libertis mori coegit, compertum adulterare matronas. Suet.

|| Adulterii reos semper vivos simul incendit, junctis corporibus. Jul. Capitol.

was inflicted, on its account, by the Emperor Aurelian *.

I won't refer you to the laws of any other people, for the manner in which they punished Adultery, tho' I could name several not less severe than those already mentioned. If you would know any thing further of this kind, your curiosity may, I suppose, be fully satisfy'd, by a book which I have more than once inquir'd after, but never yet met with, tho' I am told it is no scarce one. Its title you have at the bottom of this page †. All I shall add on the subject of Adultery is, that from the concurrence we find of distant nations—of the wisest lawgivers—of the most eminent philosophers, in treating it as a crime the most heinous; we might fitly determine there was sufficient ground to believe it to be such, tho' we were not able to comprehend the force of the several arguments, in proof

* Militem, qui Adulterium cum hospitis uxore commiserat, ita punivit, ut duarum arborum capita inflecteret, & ad pedes militis deligaret, eademque subito dimitteret, ut scissus ille utrinque penderet. Flav. Vopisc.

† Judicia (seu Legum censuræ) de variis incontinentiæ speciebus.

of its guilt, that natural reason furnishes; some of which I have endeavoured to set before you in their just strength.

My next task is to shew you by what arguments, exclusive of the authority of Scripture, the guilt of Fornication can be proved.

WHATEVER liberties might be allowable in a state of nature, a quite different conduct will be required of us when we are entered into society. We, certainly, are then obliged to avoid every thing that can defeat the purposes for which we are associated. From the encouragement that all civilized nations have given to *marriage*, we must be induced to consider the public welfare as greatly promoted by *it*. But of this there can be no manner of doubt, when we reflect, That to *it* is owing, first, the certainty of our offspring, and, next, their due education. Both these particulars are of the greatest consequence to the common good.

ON the certainty we have of our offspring depends all the care we take of them—all the pains we give ourselves to preserve them, to instruct them, to form their manners, to

provide them a comfortable maintenance, or *qualify* them to gain it. I desire to enno

If they are not well educated—if they are untaught, unrestrained, have not their minds seasoned with good principles, and are not so brought up, as to know, either how *rightly* to employ the fortune they inherit, or by what *honest* methods to procure a subsistence; they will be as miserable, as importunate appetites, ungovernable passions, vice and distress can make them: and the publick will suffer as much from them, as it can do from so many persons who have no notion of social virtue—whose lusts are their laws—who, strangers to the arts that contribute to the prosperity of the community, have their rational powers only qualifying them to be more extensively mischievous*.

As, therefore, the unlicensed intercourse of the two sexes is an hindrance to marriage—indisposes us, or causes us to be indifferent, towards it, and thereby contributes to render mankind less certain of their offspring, and less careful

* Όταν δε κρηπίς μη καταβληθή γένος

Οὐδως, ἀνάγκη δυστυχέει τὰς ἐκγονάς. Eurip.

of their education; it must be highly immoral and blameable.

THE nice proportion observable in the births of males and females is another argument for the strict confinement of one to one, which it is strange how any man of sense should overlook. God hereby clearly points out to us, for what restraint of our desires he designed us, how much it is his will that we should not, like so many bulls and goats, give our lust its range.

It will, perhaps, be said, that such a confinement of one to one may be observed, without binding ourselves to it by the matrimonial contract. First, I would ask the man who says this, Whether our avoiding that contract which enforces fidelity to each other, is not a strong proof that we have no intention to observe such fidelity? And, whether every one who is sincerely resolved to observe it, would not use the most effectual check upon his licentious inclinations?

I, in the next place, would add, That when we are considering the duty of all, it is nothing to the purpose what will influence this or that particular

ticular person: we are, in such a case, to regard what will affect the generality of mankind—what is most likely to make the duty of all conformed to by all.

My promise to a woman to be true to her may be of as much force with me, as any tie by which the law of man or God could bind me. But can I think it would be the same with a whole neighbourhood, with a whole community? If it would not be so, and no one, who has seen the least of the world, can think it would be, my part is, certainly, to submit to such a restraint as will hold *universally*, as will be a restraint on the rest of my kind: And it must be very guilty in me to take the liberty, in which if others should allow themselves, that roving indulgence, so contrary to the design of nature, would soon prevail. In the same way he might be answered, who would assert, That there might be a sufficient certainty of our offspring, and a proper education of them, without our entering into a married state.

It might be so in a few instances, but undoubtedly, would not in the general; and

and all moral writers are agreed, that it is the general good we are to consult.

NONE of us can be ignorant how variable a thing *inclination* is ; and, therefore, if we would judge impartially, we must acknowledge, that were *it* the sole rule for the constancy of any of either sex to one of the other, there could be very little dependance upon it.

THE marriage contract is the most solemn manner of the woman's pledging her fidelity to the man, and, upon that account, likely to keep her more faithful to him than she otherwise would be.

IN all the civilized parts of the world marriage has been considered as the best security, that we shall not have the *care* of a father, where we bear not the *relation* of one ; and that they, whom we are the means of bringing into the world, should be properly educated and provided for in it. He who will suppose that these things may be as well effected without the matrimonial bond, must determine contrary to the judgment of the wisest part of mankind in all ages and countries.

It

It is a fact daily coming under our notice, That a bastard issue is in the grossest manner neglected—left to the public for its support—left to those to maintain, who are not barely indifferent what becomes of it, but who had much rather hear of the loss, than the continuance, of its life. But to proceed.

THE obligation we are under to consult our own health, and the health of our offspring, furnishes another argument, of the greatest weight, against the species of Lewdness, from which I am now dissuading. 'Tis notorious how much our constitutions are hence injured—what numbers are hereby cut off in the prime of their age—how few among the lewd attain the years for which their natural vigour fitted them; and, when an advanced age is attained by any of them, how uneasy it is made thro' the maladies derived from their past misconduct.

Nor are the sufferings of the offenders confined to their own persons; their children share them; bring into the world a distempered or weak frame, and have it, throughout their life, their constant tormentor.

Should this or that person

person defend the roving of his lust, as unattended with these inconveniences, I must recur to the observation just now made, That, as to our practice in any instance, we are to consider its ordinary consequences—what its probable influence will be—what will ensue were our example to spread itself, were the many to act upon our *principle*, who will not act with our *awariness* and *caution*.

THE woman with whom you would be familiar may be considered, either as having hitherto preserved her chastity, or as having prostituted it.

To corrupt a woman is a crime, than which there is not, perhaps, any more heinous; it is a crime which may justly rank the man who commits it among the worst of villains, as the injury done by it is of the worst kind, and is done under circumstances that in the highest manner aggravate it.

The heaviest wrong it may truly be accounted, as sure to make the poor creature who suffers it more or less unhappy thro' the whole of her future life—It is the most effectual hindrance to her being ever advantageously settled in the world

F

It

—It entails upon her dishonour and infamy; occasions her to be deserted by every friend she has of character and worth, to be shunned by all whose acquaintance can profit or credit her; and if she will converse, it must be with those who are as bad as herself, and who will be sure to confirm her in, or even to increase her guilt.—It often forces her into difficulties, for the removal of which she is under the strongest temptations to actions that her nature most abhors—It destroys that sense of shame, which, if once lost, is never recovered, and which is the only restraint of the ignorant and uneducated, from the commission of any crimes that the law punishes not. By corrupting a woman's principles, or destroying that sense of shame which is to her instead of principles, you prepare her even for the crimes that deserve, and on which the law inflicts, the very severest punishment.

THE circumstances, that highly aggravate the *wrong* thus done, are, That it is done towards one who has a claim to our protection, whose lesser discernment ought to be directed by our superior—That
it

it is done towards one who relies upon us, who prefers us to all the rest of our kind— That it is done under the most solemn professions of affection and friendship, under a pretence of the sincerest and most constant love. This injury is still heightened, as it extends to the family of the seduced person. Her relations share her dishonour, them it lessens, it grieves; they not only lose that comfort, credit, and advantage which they might have found, had the deluded woman kept her virtue, but they are exposed to suspicions and misrepresentations which may prove greatly to their prejudice; and they, sometimes, have their whole lives embittered by the miscarriage of her, on whom their care had been laid out, and whose happy settlement was the end of all their earthly hopes and wishes.

EVEN among the most profligate, 'tis certain, very few can be found, who would not resent the corrupting a daughter or a sister, as the utmost indignity that could be offered them, as an injury not to be repaired.

Lay the whole of this together—the mischief done the woman by her

corruptor—the claim she has to his protection—the methods he takes to deceive her—the hurt he does, and the grief he occasions, often, to a large family; and see, whether a cut-purse and highway-man are not almost saints, if compar'd with *him*? whether perjury and murder can well be attended with a more complicated guilt?

SUPPOSING that you seek after such women alone, on whom temptation has already taken effect—whose honour has surrendered to it: Can any thing be more evident, than the *guilt*, may not I say, the great guilt—of hardening those wretches in their impudence—of giving them an encouragement, which is the likeliest method to increase their numbers—of influencing them to continue in a course that must so grievously afflict all, of any worth, who bear a relation to them—of countenancing such, from whose artifices the health and the fortunes of the young have the worst to fear—of supporting the pests of society, those, who are the causes of the greatest disorders it has to lament, who, as they are examples of immodesty, laziness, and the utmost extravagance, to their *own* sex;

sex; so are they, with respect to *ours*, the tempters to most of the *frauds*, the *robberies*, and *murders*, committed by it?

WERE I to dissuade a woman from yielding to the insinuations of the man that would corrupt her, I should, to such of the preceding observations as might be applied to this purpose, add,

FIRST, That from the concern express'd in every family for the chastity of its *female relations*, they all must plainly see, that in very duty and gratitude towards those who have deserved the best from *them*, the preservation of their chastity ought to be their peculiar care:

SECONDLY, That modesty is the woman's principal recommendation: And, whether she is in high life or in low, no quality gains her more regard*; the best and the worst of men joining in the esteem of her, whose honour no solicitations can corrupt:

THIRDLY, That she whose chastity is lost, is not only shunned by all the worthy

* — Το σωφρον ως απαιταχια καλον
Και δοξαν εδωλην εν βροτοις νομιζεται.

Eurip. Hippol.

part of both sexes, but finds no regard from the less virtuous of ours, except what they express towards her, either to serve their interest, or to gratify their lust: her very corruptor, he to whom she has sacrificed what she had of greatest price, is, usually, found treating her, at length, with *indifference*, and sometimes with *abhorrence*:

FOURTHLY, That the departure of a woman from chastity is one of those crimes, the single act of which denominates the offender a vitious person. In the vulgar phrase, she who has been once a whore is always one, as one act of murder makes the murderer; repentance may expiate her guilt, but its stain is not to be removed; the infamy of it will attend her to her grave. And this will appear a less hard treatment, if we consider,

FIFTHLY, That *modesty* is, in a woman, the chief security of her good behaviour in every instance—that any deviation from *it* prepares her for a still farther, 'til she comes, at length, to those profligate manners, which are her certain, utter ruin:

SIXTHLY,

SIXTHLY, That the best policy'd countries have agreed in stigmatizing the harlot: She has found this treatment not only among Christians, but in the wisest heathen nations: even while they have tolerated her, for the better security of the marriage-bed, they have mark'd her out as a vile, infamous person, and oblig'd her to appear in a *dress* different from that of the reputable part of the sex.

I SAID at my entrance on this subject, that I considered *Fornication* as leading to *Adultery*, and that if you have, or could be brought to, a just abhorrence of the latter, you, certainly, would avoid the former. Why I think thus you shall now be inform'd.

THE moralists have long since observ'd, how close the connexion is between guilt in the inclination and in the act—what the gradations are in guilt—how insensible the transition is from smaller offences to much greater—that none are at once very bad, but become so by passing from what is less, to what is more culpable. Allow in yourself any wrong *inclination*, you are then disposed to consider it under every circumstance

stance favourable to it. By your thus favouring it, whatever can make it appear excusable will be continually in your thoughts, and that which is blameable in it you seldom will attend to, and thereby, at length, quite overlook.

The wrong inclination being strengthened by such partiality to whatever can represent it, either as quite defensible, or as very pardonable; the next step, naturally, is to comply with and gratify it.

When reason is weakened by one defeat, it more easily receives a second; and the oftner it has yielded to passion and inclination, the less able it of course becomes to withstand them *, 'til at last its weakness grows such, that we do not resist the slightest temptations to the grossest crimes.

Into these crimes we fall not at once, because we cannot at once divest ourselves of *fear* and *shame*; but this tho' we cannot do instantly, we may gradually; and the first advance to it, is

* ——— Quisquis in primo obstitit
Pepulitque amorem, tutus ac victor fuit:
Qui blandiendo dulce nutritivum malum,
Sero reculat ferre, quod subit, jugum.

Senec. Hippol.

to be less scrupulous about our thoughts,
to have less in abhorrence whatever has any
connection with the actions that we ought
to be *ashamed* and *afraid* of.

You must, I should apprehend, admit, that
the perfectly continent has the advantage of
the incontinent—that one would wish rather
to be the man who entirely commands his
lust, than him who has it not under any such
restraint—that there may be *inconveniences*
attending its gratification in the way you
vindicate, and that there is no one who
does thus gratify it, but is liable to them.
If then, under such conviction, you go
some lengths of incontinence, ought you
not to think that you thereby expose your-
self to be drawn into yet greater * ?
Nay you'll say, I see *guilt* and *inconveniences*
in these, that I don't perceive in the other.
But it is obvious to all, that there are *incon-*

* Qui modum vitio quærit, similiter facit, ut si
posse putet eum, qui se a Leucade præcipitaverit, susti-
nere se, cum velit. Ut enim id non potest: sic animus
perturbatus, & incitatus, nec cohibere se potest, nec,
quo loco vult, insistere omnino: quæque crescentia
perniciosa sunt, eadem sunt vitiosa nascentia.

Tul. Quæst. L. iv.

G

veniences

veniences in those other, and, I would hope, that I have proved them not *wholly* without *guilt*. Let this *guilt*, and these *inconveniences* be of a flighter nature; yet if you could subject yourself to them, when your reason and conscience were in the best condition to guard you from them, you, assuredly, will not withstand the allure-ment to what has greater *inconveniences*, and greater *guilt* attending it, when your reason and conscience are in no such condition to secure you — when the considerations of prudence and duty have already given way to your lust — when it has experienced the vain resistance they can make, by having been an over-match for them.

BESIDES, it will often happen, that the greater crime must appear attended with fewer present inconveniences — with less expence to you — with less hazard both of your health and reputation: If then your *lust* urges you to its gratification, and you find an opportunity for it so inviting — so without any bad consequence to yourself, that you can, perhaps, ever in this world apprehend; the guilt of the action may very reasonably be supposed likely to be
over-

over-looked by you : I may justly believe, that the *instant pleasure*, and, seemingly, *remote danger* from it will hinder you, either from regarding the action as at all *faulty*, or from considering the degree in which it is so.

In your cooler hours you may, I grant, easily discern, with what different degrees of guilt your impure desires may be gratify'd ; but this you will not do, when those desires are raised—when they are pressing—when the object that inflames them is at hand—when the minute is favourable, to the full of your wishes.

You must know yourself very little, if you can suppose, that in such a situation, you shall retain your scruples. No, Sir, Lust indulged will not be reasoned with. A fiercer affection the mind of man knows not *. To expect that you can give it a loose

* Omne adeo genus in terris hominumque ferarumque,

Et genus equoreum, pecudes, pictæque volucres,

In fuitas ignemque ruunt: amor omnibus idem.

Georg. Lib. iii. 242, &c,

Quid Juvenis, magnum cui versat in ossibus ignem

Durus amor? nempe abruptis turbata procellis

G 2

Noct

loose only to such a certain point, is as romantic, as to imagine that you may give way to your anger, without transgressing the limits that prudence would prescribe to it.

I HAVE given you the sense of some of those heathen Legislators and Philosophers, whose authority is of greatest weight with you, on an adulterous intercourse; and shall now add their thoughts on that species of Lewdness which I have been last censuring.

By a law of Solon, which made it infamous for any not to maintain their parents, the sons of harlots were exempted from the maintenance of their fathers*.

PLATO would have it to be appointed by law——That whoever is concerned with any woman, but his lawful wife, shall be in-

Nocte natat cæca ferus freta : quem super ingens
Porta tonat cœli, & scopulis illisa reclamant
Aequora ; nec miseri possunt revocare parentes,
Nec moritura super crudeli funere virgo.

Ibid. 258. &c.

* Το μὲν τὸς ἐξ εταίρας γενόμενους ἀναγκῆς εἶναι
τὰς πατέρας τρεφεῖν.

famous,

famous, and incapable of bearing an office in the commonwealth *.

EPICURUS's language is most unfavourable to the unlicensed gratification of Lust, passing this censure upon it — "That it can never profit, and it is very well if it does not hurt †."

EPICETUS speaks of it, as incumbent upon us to have no commerce with women, before marriage ‡.

ACCORDING to Musonius—The intercourse of the sexes which is not according to law, tho' it be not adulterous, is yet, universally, reproachful, as it proceeds from incontinence. Were the proper government of ourselves attended to, we should shun the harlot, whatever her condition was: familiarity with her is dishonest and base ||.

POR-

* Το δε γυναίκων, εἰ τις συγγίγνεται τινί, πλην ταῖς μίᾳ θεῶν καὶ ἱερῶν γάμων ἐλθεῖν εἰς τὴν αἰκίαν—ταχ' ἀνατίμων αὐτὸν τῶν ἐν τῇ πόλει ἑσπαιῶν νομοδύτας, ὁρῶντες αὐτὸν δοξάζειν νομοδύταν, ὡς οὐτως οἷα ξένικον. Plat.

† Συγκρατὴν δὲ ἀνῆκε μὲν εὐδαιμονίᾳ, ἀγαπήσειν δὲ εἰ μὴ καὶ ἐβλάψεν. Epicur.

‡ Περὶ ἀφροδισία εἰς δυνάμειν πρὸ γάμου καθάρειται. Epict.

|| Οἷα δὲ (συμπλοκαὶ) μοιχείας ἐκτός ἐσται πρὸς θηλείας εἶναι, ἐς ἐρημνῆναι τὴν γινέσθαι κατὰ νόμον, καὶ αὐταὶ πασαι αἰσχραί,

PORPHYRY says—That where the state has made no law against harlots, yet the infamy with which they are noted, would induce any man of a very moderate degree of virtue, to think it a reproach to resort to them *.

THE sentiments of Simplicius are—That to live chastly before marriage, besides its being advantageous on other accounts, is also in justice requisite on this—That the man should come to his wife as chaste, as he expects to find her †.

CAIUS Gracchus, in a speech to the Roman people, representing his behaviour, during his residence, as Questor, in Sardinia, says—“ If any whore entred my “ house, account me the most abandoned “ of men.”

αιχραι, αι γε πραττονται δι' ακολασιαν· ως μετα γε σωφρο-
συνης, εκ αν εταιρα πλησιαζει υπομεινεν τις, ετ' αν ελευ-
θερα γαμικη χωρις, ουτε μα διαθεραπεινη τη αυτη· το γαρ
μη νομιμον μηδ' ευπρεπες των συνεσιων τετων, αιχρη γε
και ονειδισμα μεγα τοις θηρωμενοις αυτας. Muson.

* Επει οδ' εταιραις ομιλειν απαγορευει τοις πολλοις
(nempe ο νομικος ο πολιτικος) αλλα και πραττομενον τας
εταιρας το μειδωμα επονειδισον ηγειται τοις μετριοις αν-
δρασι, και αιχραν την προς αυτας ομιλιαν. Porph.

† Το δε προ γαμικη καθαρευση χρησιμον και αλλως εστι
και δικαιον, ινα την της παρθενιας πισιν, ην ο ανηρ παρα
της γυναικος απαλειψαι, και η γυνη παρα τε ανδρος αλι-
λαμβανη. Simp.

THE penalties of the Julian law extended not only to an adulterous intercourse, but to an impure one with any single woman of liberal condition *.

WHAT is the acknowledgment of Horace himself?

*✂ Fuit hæc sapientia quondam
Concubitu prohibere vago.*

AND if it cannot but seem most inhuman to tempt any to what will utterly destroy their credit, let Catullus be attended to ;

*Virgo, dum intacta manet, tum cara
suis, sed
Cum castum amisit, polluto corpore,
flore,
Nec pueris jucunda manet, nec cura
puellis.*

Car. Nup.

* Lege Julia stupri flagitium punitur, cum quis, sine vi, vel virginem, vel viduam honeste viventem, stupraverit. Poenam autem eadem irrogat stupratoribus, si honesti sunt, publicationem partis dimidiæ bonorum ; si humiles, corporis coercionem cum relegatione. Institut. Lib. 4. Tit. 18.

Stuprum committit, qui liberam mulierem, consuetudinis causa, non matrimonii, retinet. Modest. I

b. I cannot conclude this, without observing to you, that, from a passage in one of Tully's letters, we may collect how indecent it seemed, even at a time when the manners of the Romans were most corrupt, to let a whore appear at their tables in any good company. The letter is the last in the ninth book of his *Epist. ad familiares*, and writ to Poetus. Tully, mentioning therein, his being invited to sup with Volturnius Eutrapelus, says, that *Cytheris*, Eutrapelus's mistress, was one of the company; supposes, that this would greatly surprise Poetus; speaks of himself, as not having had the least suspicion that she would have been there; then adds, that none of those things had ever pleased him, even when a young man, and, therefore, were not likely to do it now he was old.

Car. Nod.

F I N I S.